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Teacher Training in Theological Seminaries

The Report of the Committee of Three*

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According to the best information obtainable there are one hundred and ninety-six theological schools of all kinds in the United States and twelve Protestant schools in Canada. After securing and consulting a large number of catalogues it became evident that these did not furnish the detailed information desired and the committee drew up and had printed the questionnaire shown on page 48 as Exhibit I. This was mailed (with return postage) to the presidents and deans of all these schools with the exception of a few of the thirty-six Roman Catholic institutions, the representatives of that communion first addressed having made no response to our enquiry. Although many of the schools have failed to notice a second and some a third communication, ninety-seven have returned the forms. The information thus obtained has been tabulated and appears in Table I on page —. In addition the catalogues of thirty-five other institutions have been examined, the information obtained has been tabulated, and is shown in Table II on page 49. While the members of the committee regret their inability to present a more comprehensive report they are persuaded that it is worth while to have learned what is being done in the way of teacher-training in one hundred and thirty-two of our theological schools and seminaries. Enough have made returns to afford a fairly good understanding of the efforts being made to fit candidates for the ministry to do effective educational work.

An examination of the data in hand shows that the faculties,

*The Committee of Three, appointed by the Department of Teacher Training consisted of the following: Rev. Carl F. Henry, Bangor, Maine; President William Douglas Mackenzie, D. D., Hartford, Conn.; Professor Edward P. St. John, Hartford, Conn.

with but few exceptions, are giving relatively little attention to the work of acquainting candidates for the ministry with the latest and best methods of Sunday-school procedure and of preparing them for the effective discharge of the divine commission to "go and teach." But four institutions offer courses in child-study (which should serve as the foundation of all Sunday-school work) and of these one offers but a few hours in a general "comprehensive course in Sunday-school methods", one offers the work in an affiliated institution, and two extend the privilege through the normal or educational departments of the universities of which they are parts. Twenty-five schools offer work in educational psychology and the principles and methods of teaching; but only eleven of these either offer such work in their own curricula or require their students to pursue such courses in affiliated institutions. Nine regard the work as of such importance that from candidates for a degree they require from a few hours to forty-eight hours; but in the other eighteen the work is only available in the associated normal schools or universities, and may be elected or neglected, at will. Religious pedagogy or religious education is offered in twenty seminaries, in nine of which from a few hours up to sixty hours' work is required of candidates for a degree. A course in cataghetics is given in Lutheran seminaries and in all such schools reporting, up to ninety hours' work is required for a degree. Only five schools offer courses in the psychology of religion, thirty hours being the maximum time allotted. A course in the history, organization, and management of Sunday schools is offered in thirteen seminaries, the time given ranging from three hours to ninety. Fifty-four institutions give slight attention to the Sunday school in some other course than those mentioned above, usually incidentally in the course on pastoral theology, practical theology, or homiletics. A careful scrutiny of questionnaires and catalogues leads to the conclusion that in nearly all of these courses the time given to the Sunday school and the teaching function is very limited. (See Notes on Table II.) Twenty-two institutions offer, by extraneous workers, lectures on the Sunday school and related themes, eight of these providing such opportunities regularly once a year or once in two or three years, while the other fourteen report such lectures as being given occassionally. Two of the twenty-two require

attendance upon these lectures and an examination on the matter presented. Thirteen of the one hundred and thirty-two schools making returns report that they extend certain privileges to Sunday-school superintendents and teachers who are not regularly matriculated, but only a very few report the presence of such lay students or the offering of any inducements for them to attend. "They would be welcome" is the common statement touching this matter. Five institutions give no attention to the Sunday school or the teaching function beyond offering an occasional lecture by some visiting specialist while thirty-eight fail to do even as much as that. None of the courses listed in the appended tables, nor anything like them, is mentioned either in the returned questionnaire or catalogue. There is nothing that suggests the work of teaching and not the remotest reference to the Sunday school appears. There is no indication of any endeavor to equip the prospective minister for the successful discharge of one of the greatest and gravest responsibilities of his ministry; no evidence that the young people or the children of his future charge are ever mentioned in the seminary classroom.

On the other hand, the returns present not a little of encouragement. Hartford Theological Seminary, through its close affiliation with the Hartford School of Religious Pedagogy, is thoroughly equipped for the training of a teaching ministry. The pursuit of these courses in religious pedagogy and Sunday-school methods is not required, but students are encouraged to elect them and full credit is given. Within the year past the Southern Baptist Theological Seminary has established a Chair of Sunday-school Pedagogy and now offers practical courses which are elective for candidates for the degrees Bachelor of Theology and Graduate in Theology but are required for the master's degree. Vanderbilt University, supported by the General Conference of the M. E. Church, South, is raising money to endow a chair to be known as "The Chair of Religious Pedagogy and Sunday Schools." Auburn Theological Seminary enjoys the services for a part of his time of the professor of pedagogy in Syracuse University, a man thoroughly trained in Sunday-school principles and practice. The president is in the canvas for funds with which to endow a department to be known as "The School of Religious Pedagogy." Union Biblical

Seminary has come to an appreciation of the needs of the hour and its three courses in religious education are required of all candidates for a degree. The Bible College, of Drake University, requires of all candidates for a degree a course in the principles and methods of teaching and encourages its students to take advantage of the Normal Department of the university for further pedagogical work. The dean writes that the lines of study indicated in the questionnaire are "not second to anything else in their whole course." Newton Theological Seminary is doing something in this direction thoroughly worth while. Chicago Lutheran, Concordia, and Garrett have encouraging requirements, while the Diocesan College and McMasters' across the border have caught the step and fallen into line.

But, the proportion of seminaries engaged in this line of work is still very small, while if the amount of required work is an index of the value which our theological faculties place upon teaching ability as a ministerial asset then the Religious Education Association can find a large mission field in the preacher-training schools of the continent. But one institution requires any child-study, and this but a very little in a "comprehensive" general course, twenty-five require some work in educational psychology and religious education, but one insists on any study of the psychology of religion, and only six demand of the prospective pastor even the slightest degree of familiarity with the history, organization, and management of the Sunday school beyond the little that may be obtained from a crowded course in pastoral theology in which the Sunday school is listed co-ordinately with from three to ten other subjects.

Taken as a whole the exhibit shown in the tables is not as satisfying as could be wished. The nature and needs, together with the best methods of ministering to the needs, of fully one-half of every parish (and that, too, the half that presents by far the more promising opportunity for doing constructive work for God's Kingdom) are quite generally passed over with only an incidental recognition or else entirely ignored. Perhaps ninety-five per cent. of the students in our seminaries are being trained with a view single to fitting them for a ministry to adults, alone.

The faculties of many seminaries recognize the need of this kind of instruction. A large number of presidents and deans

have written to your committee that they earnestly favor such instruction being made a part of the seminary course. Such replies come from schools that are not now offering the slightest opportunity for acquiring that which their presidents aver is so essentially a part of a minister's education. Lack of money is the explanation of the lack of such instruction in almost every instance where it is desired. It is explained that these courses cannot be introduced without increased endowment. But, is it true that the study of the child, Sunday schools, and the religious education and training of the young are all outranked in importance by everything that is now included in the typical theological curriculum? This curriculum is being "enriched" from year to year. Money is found for the teaching of almost every other subject that a minister may either need or desire to know, from Propaedeutics to the Caliphate of Baghdad. Is everything now included of such vital moment that not one can be sacrificed to make way for that which is so indispensable? President Harper said in "The Trend in Higher Education" that the study of Hebrew consumes about one-fifth of all the time spent by the student in the theological seminary and that a very small percentage of ministers in charge of churches ever make any real use of Hebrew in actual life. And yet, he continued, not more than two or three seminaries in the country have the courage to do as they ought to do—make Hebrew an elective. Without venturing to suggest to what part of our curricula the knife should be applied, this comment by one of the foremost educators and leading Hebrew specialists of the world may indicate to our seminary faculties a means of making at least a little place and time for preparation for discharging a function of the ministry that is second to no other.

For the purpose of comparison inquiries were addressed to the heads of several representative normal schools and the International Training School of the Y. M. C. A. The last-named institution requires of those whom it fits for dealing with young men and boys one hundred and twenty hours in genetic psychology, sixty hours in religious education, and sixty hours in religious pedagogy, besides careful instruction in hygiene and personal purity, courses in the history and management of the Y. M. C. A., and seminars on Sunday-school and church work. The Michigan State Normal School offers five hundred and

seventy-six hours in psychology, education, method, etc., and makes its minimum requirement one hundred and ninety-two class-hours, besides much work in applied pedagogy. The Cleveland Normal School requires two hundred and eighty-nine hours in these subjects besides several months of actual practice in the school-room before it will certify that its students are competent to teach young children. The State Normal School of Utah grants certificates to those only who do satisfactory work in child-psychology for thirty hours, educational psychology forty-five hours, pedagogy forty-five hours, special methods and training two hundred and eighty hours, and nature study sixty hours. In its State-Diploma course Drake University has a minimum requirement of three term-hours for two terms in psychology, and five term-hours for four years in pedagogy. The New York State Normal College offers twelve hundred and eighty hours in psychological and pedagogical work, about one-half of which amount is elective and one-half required. The State Normal School at Bridgewater, Massachusetts, requires for its diploma three hundred and sixty hours in education, psychology, child study, and pedagogy and methods of teaching.

When Horace Mann began to plead and work for special training for public school teachers he was laughed at for his pains. It took half-a-century to bring about the change, but intelligence won. The opposition of politicians and "old-fogyism" was swept away by the rising tide of a popular demand and now costly normal schools, free to all who would fit themselves to be teachers, are regarded as a necessary part of the school system of every State, and their courses are becoming more and more scholarly and exacting.

But, if the public demands such thorough training for teaching history and geography and arithmetic why should it be expected to entrust the moral and religious education of its youth to those who have made no preparation for the discharge of such an important function? A certificate of competency must be produced before one may teach the "rule of three", but we ask no preparation whatever on the part of the million and more Sunday school teachers whose sublime and sacred duty it is to teach the *rule of life*. The Lambeth Conference of 1888 said, "The instruction of Sunday-school teachers ought to be regarded as an indispensable part of the pastoral work

of the parish priest." The world needs not only "an educated ministry but a ministry of educators." The pastor should be equipped to train teachers as well as to teach. Principal E. Munson Hill of the Congregational College of Canada puts the matter in a sentence: "If the church expects teaching of the laymen the minister must learn to be a teacher of teachers."

Whether the ministers like it or not more and more the churches will hold them responsible for the popular religious education of the children and youth in the Sunday schools. There should be a speedy remodelling of theological curricula in such a manner as to enable the student to prepare himself to do that which he will be expected to do and intelligently to take advantage of the strategic opportunity of his work—the moral and religious fashioning of the child and the adolescent. When our ministers are trained to be teachers of teachers we shall have entered the way to realizing the ideal of Dr. John M. Gregory who said that "the Sunday school ought to be the best and most successful of all schools, because it is openly, freely, and fearlessly religious. The whole moral and religious nature of the child is open to its work. Its education ought therefore to dominate, inspire, and consecrate all other education. Through the Sunday school, Christianity is free to pour its faith into all other schools. . . . So soon as it becomes strong enough and skillful enough in its teachings, it will color and control all learning with its own higher ideals and hopes. The true interests of mankind, as well as the progress and final success of Christianity itself, demand that this shall be done."

In closing your committee recommends: (1) The adoption of the resolution, slightly amended, of the Presbyterian General Assembly of 1905, as follows:

"That in the judgment of the Association it is of the highest importance that all theological seminaries establish at the earliest possible date courses of instruction in the principles and methods of the modern Sunday school, more especially in connection with administration, teacher-training, and evangelistic work."

Further, in view of the lively interest in this matter so generally shown by the heads of theological schools and seminaries, together with requests for literature and suggestions that would be helpful in introducing the course contemplated into their curricula, your committee recommends:

(2) The appointment, by the Religious Education Association, of a permanent committee of seven members to be

known as The Permanent Committee on a Teaching Ministry, whose duty it shall be (a) to invite correspondence with the heads of theological schools and seminaries and where desired by them to correspond with them in securing for prospective ministers fuller instruction in all matters effecting the religious education of the young; and (b) to devise and suggest ways of bringing the seminaries into closer relations with Sunday-school officers and teachers in their respective localities; and (c) to take such further steps as in their judgment will aid to revive in the ministry a sense of the divine commission, "Go ye . . . and teach," remembering that "he that helps a child helps humanity—with a distinctness, with an immediateness, which no other help given to human creatures in any other stage of human life can possibly give again."

EXHIBIT I.

THE QUESTIONNAIRE.

1. Does your institution provide instruction in child-study, educational psychology, or the principles and methods of teaching?

Is this instruction given by one whose entire time is devoted to teaching these subjects?

Is the instruction given in some affiliated institution? If so, please name it.

2. How many such courses are offered?

How are they designated, and what number of hours is given to *these topics* in each?

3. In what courses, aside from those mentioned above, is instruction in the history, organization, or management of the Sunday school given? Kindly name the courses and indicate the number of hours given to such instruction in each.

4. Which, if any, of the courses mentioned under 2 and 3 are *elective*?

Which, if any, are *required* of candidates for a diploma or degree?

5. To what extent and under what conditions are any regular courses in the school open to Sunday school teachers and others who are not candidates for a diploma or degree?

How many persons, aside from regular students, have taken these courses during the past year?

6. Does the institution make any other provision (e. g., by special lectures, institutes, etc.) for the training of Sunday school teachers, and other volunteer helpers in the church?

If so, what courses and what number of hours in each are so offered?

How many persons have taken advantage of such instruction during the past year?

7. Does the institution contemplate any enlargement of its facilities for the training of a *teaching* ministry? If so, please give details.

In addition, the head of each school addressed was invited to give his candid opinion as to the value in pastoral work of such instruction as that indicated in questions 1 and 3.

(The replies to this have been enlightening and encouraging.)

EXHIBIT II.

KEY TO TABLE I. AND II.

In the several columns are indicated the courses of study reported in the Questionnaire or shown in the Catalogues, as follows:

1. Child-study.
2. Educational Psychology, Principles and Methods of Teaching, etc.
3. Religious Pedagogy and Religious Education.
4. Catechetics.
5. Psychology of Religion.
6. Sunday-school History, Organization, Management, etc.
7. Sunday-school work touched incidentally in other courses, as in Pastoral or Practical Theology, Homiletics, Bible Course, etc.

8. Lectures on Sunday school and allied topics by outside specialists. "reg" indicates that these are given regularly; "oc" that they are given occasionally.

9. Privileges in such instruction are offered to Sunday school superintendents and teachers not regularly matriculated.

Figures indicate the number of hours in the course; an asterisk (*) shows that some instruction is offered, the amount not being stated; a dagger (†) indicates that the course is elective; and a section mark (§) that it is required for a diploma or degree.

TABLE I.

Name of Institution.	1	2	3	4	5	6	7	8	9	Note
Adrian Theological School, Adrian, Mich.		*								A
Alfred University, Alfred, New York										
Andover Theo'l Seminary, Andover, Mass					12					
Auburn Theo'l Seminary, Auburn, N. Y.	18	18				3	10			
Augsburg Seminary, Minneapolis, Minn.					38			oc		
Augustana University, Washington, D. C.		*				*		reg.		QQ
Bangor Theological Sem'y, Bangor, Me.										B
Berkeley Biblical Sem'y, Berkeley, Cal.										
Berkeley Divinity School, Middletown, Conn								oc.		C
Bible College, Des Moines, Ia.		45						reg.	*	D
Bishop Payne Divinity School, Petersburg, Va.										
Boston University, Boston, Mass.		*	*		*					E
Capital University, Columbus, O.				*	*					P
Central Wesleyan College, Warrentown, Mo.		*					*			G
Canton Theo. School, Canton, N. Y.	*8	*					*			HH
Charles City College, Charles City, Iowa	50	140								J
Chicago Lutheran College.			*	*						
Chicago Theological Seminary, Chicago.						20	*			K
Christian Reformed, Grand Rapids, Mich.			*				*			
College of the Bible, Lexington, Ky.						40	*			
Concordia, St. Louis, Mo.			00	90						
Congregational College of Canada, Montreal, P. Q.							15			L
Crozer, Upland, Pa.			20		20					
Church Divinity School of the Pacific, San Mateo, Cal.								oc.		M
Cobb Divinity School, Lewiston, Me.						*			*	
DeLancey Divinity School, Geneva, N. Y.										
Divinity School of Prot. Epis. Church, Philadelphia, Pa.								*		
Diocesan College, Montreal.		15	15						*	
Drew, Madison, New Jersey.		*					*		*	
Eden College, St. Louis, Mo.								oc.	*	
Eugene Divinity School, Eugene, Oregon									*	N
Eureka College, Eureka, Ill.		20				20				
Fisk University, Nashville, Tenn.		*						*	*	
Free Will Baptist, Ayden, N. C.		*						*	*	
Garrett Biblical Institute, Evanston, Ill.			24			16			*	O
German Presbyterian Theological School of North West, Dubuque, Ia.									*	
Grant University.		*							*	P
Hartford Theological Seminary, Hartford, Conn	30	165	60		30	90				Q
Harvard Divinity School, Cambridge, Mass.							*		*	R
Heidelberg, Tiffin, Ohio.								oc.		
Hillsdale College, Hillsdale, Michigan								reg.		S
Howard University, Washington, D. C.							*		*	T
King Theological Hall, Washington, D. C.							*		*	U
Knox College, Toronto, Canada.									*	V
Leland University, New Orleans.									*	
Lutheran Theological Seminary, Philadelphia, Pa.									*	W
Meadville Theological Seminary, Meadville, Pa.							*	oc.		
Mercer University, Macon, Ga.		*								
McClure Theological Seminary, Chicago.										
McMaster University, Toronto, Canada.		20	80							
Moody Bible Institute, Chicago.										X
Moravian College and Theological Seminary, Bethlehem, Pa.										
Nast Theological Seminary, Berea, Ohio.					72					
New Church Theological School, Cambridge, Mass.										
New Brunswick Theological Seminary, New Brunswick, N. J.					20					
Newton Theological Institute, Newton, Mass.		*	*					oc.		Y

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TABLE I—Concluded.

Name of Institution.	1	2	3	4	5	6	7	8	9	Note
Norwegian Ev. Lutheran Seminary, Red Wing, Minn.....				168		16				Z
Oberlin Theological Seminary, Oberlin, O.							208		*	AA
Pacific Theological Seminary, Berkeley, Cal.....		*8					208			BB
Presbyterian College, Halifax, N. S.....		*8					208			
Presbyterian College, Montreal.....			*8				208			
Presbyterian Theological Seminary, Columbia, S. C.....							208			
Presbyterian Theological Seminary of Kentucky, Louisville, Ky.....							208	reg.		
Presbyterian Theological Seminary, Omaha, Neb.....							208	reg.	*	
Princeton, Princeton, N. J.....							208	oc.		
Queens University, Kingston, Ont.....							208			
Reformed Episcopal Theological Semi- nary, Philadelphia, Pa.....							208			
Rochester Theological Seminary, Roches- ter, N. Y.....		08						*		
Ryder Divinity School, Galesburg, Ill.....			*4							CC
School of the Evangelists, Kimberlin Heights, Tenn.....										DD
Shaw University, Raleigh, N. C.....										
Stillman Institute, Tuskegee, Ala.....										
Southern Baptist Theological Seminary, Louisville, Ky.....	10†	24†				34†				EE
Talladege College, Talladege, Ala.....										
Taylor University, Upland, Ind.....		*					*			FF
Theological School of United Synod, Mt. Pleasant, S. C.....							*			
Tufts (now Crane) Divinity School, Tufts College, Mass.....						*8	*8			GG
Union Biblical Institute, Naperville, Ill.....										HH
Union Biblical Seminary, Dayton, Ohio.....	488	148					reg.	*		
Union Theological Seminary, New York.....		25†								II
Union Theological Seminary of Virginia, Richmond, Va.....							*	reg.		JJ
United Norwegian Lutheran Seminary St. Anthony Park, Minn.....					306					
University of Chicago, Chicago, Ill.....							*8			
Ursinus School of Theology, Phila., Pa.....		*				*		*		LL
Vanderbilt University, Nashville, Tenn.....			108			*8	*8	*		MM
Victoria College, Toronto, Ont.....								*	*	
Virginia Theological Seminary & College, Lynchburg, Va.....								reg.		KK
Virginia Union University, Richmond, Va.....										
Warburg Seminary, Dubuque, Ia.....			308	908						
Wesleyan Theological College, Montreal, Quebec.....							*	oc.		
Western Theological Seminary, Holland, Michigan.....							*8			
Westminster College, Tehuacana, Texas.....						*8		oc.		
William Jewell College, Liberty, Mo.....		*	*	*						NN
Willamette College, Toronto, Ont.....		*	*	*						PP
Wilberforce University Wilberforce, Ohio		*	*	*						OO
Yale, New Haven, Conn.....		*	*	*						

[illegible]

NOTES ON TABLE I.

A. Course No. 2 designed for public school teachers and given in Adrian College. May be elected by students in divinity.

B. Pedagogy is available in the University of California.

C. Courses in education may be elected in Wesleyan University.

D. Courses in education may be elected in Drake University.

E. Courses 2 and 3 each "two hours a week"; number of weeks not given.

F. Catechetics, "throughout the three years' course".

G. Course 2 available in College of Liberal Arts.

H. Courses in 1 and 2 combined in one course of 48 hours.

I. Course 2 given in Normal Department of College. May be elected by divinity students.

J. Course 3, "25 hours per session," course 4, "25 hours per session."

K. Course 2, "two hours a week in fourth year of Lit. Department."

L. "Two or three books of child nature and religious pedagogy are assigned to be read in the Honor Course leading to degree B.D."

M. In course 7, "not over six hours." Associated with Cobb is a Bible Training School, open to S. S. Superintendents.

N. Course 9, "two years Normal Biblical Course for Sunday school, Christian Endeavor, and personal workers."

O. The Summer School of Theology, 1905, gave 24 hours to S. S. interests.

P. Psychology and pedagogy elective in College of Liberal Arts. S. S. teachers sought as special students. Five such last year.

Q. Strong courses offered in Hartford School of Religious Pedagogy; commonly elected by Seminary students and credited for degree.

R. Students may elect from 10 educational courses in University.

S. None of these courses have direct reference to Sunday school work.

S. Pedagogy elective in College. No courses in S. S. work.

T. May elect Pedagogy in University. "Very few" do so.

U. Students may elect Pedagogy in Howard University.

V. Pedagogy available in College and Normal departments of University.

W. "The course at the Theological Seminary is pre-eminently for the scientific study of theology."

X. Moody Bible Institute is a Bible teachers' training school rather than a theological seminary. Teaching of the S. S. lesson is a part of the curriculum. Sunday school experts lecture yearly.

Y. Impossible to indicate in table the nature and extent of work done. Courses on "Pastor as a Teacher" and "Pastor and the Sunday school", together with wide range of text books employed indicate good work.

Z. Educational course available in College of Liberal Arts.

AA. Answer to Question I, "Only as we can get a little of it, ill-adapted, in the University of California."

BB. Students required to take one course, "Education", two hours a week in Dalhousie University.

CC. Course 3, "Pedagogy; no definite time."

DD. Reply very indefinite. The training of a teaching ministry "is our work almost exclusively."

EE. A Chair of Sunday School Pedagogy was established in 1906. The work indicated is required for the degree Master in Theology, but is generally elected by course students. In its classrooms and by special lectures the seminary is doing an invaluable work for Sunday school teachers who seek its privileges in encouraging numbers.

FF. The work is elective in the Normal Department of the University.

GG. Courses in secular teaching elective in College of Letters. In Theological School are given "three term-hours to Sunday school and related work."

HH. Courses in Pedagogy available in affiliated institution.

II. Students may elect courses in Columbia (Teachers College) and New York Universities. The Seminary offers an "extension course for lay students". This does not count for a degree.

JJ. Students must attend and stand examination in lectures noted in column 8.

KK. Answers question 2 by "Three; one hour to each a day."

LL. "Just now establishing a Chair of Religious Education."

MM. Attendance and examination on lectures noted in column 8 required. All students must pass examination on Trumbull's "Yale Lectures on the Sunday School."

NN. Courses in "Education" elective in the University.

OO. Work elective in Normal Course in the University.

PP. Work indicated (except that in Homiletics) is provided "in connection with the School of Education of the University, and by members of the divinity faculty." It is elective.

QQ. The president replies that in educational psychology they "are doing a little good work." Course No. 6, of from eight to fifteen hours, is given once every two or three years.

NOTES ON TABLE II.

A. Lectures five hours a week for half-year on thirteen subjects, of which the Sunday school is one.

B. In this course on Practical Theology there is a reference to the "minister as a teacher".

C. "Catechetics: (1) Instruction and Administration of the Sunday school; (2) Preparation of the Confirmation Class."

D. Eighteen subjects are listed under "Practical Theology", of which "Sunday schools, Children's Classes, and Sermons to Children" are three.

E. Three hours a week for one term to "Pastoral Care", which includes the Sunday school and five other subjects.

F. Homiletics: "Comprehends (besides much other instruction) the initiation of the students in the profession of teaching, by attaching them to a religious school."

G. "Pastor and Young People" mentioned under "Pastoral Theology".

H. "Missions and Sunday school receive due recognition through lectures by one of the professors as well as by lectures of invited specialists."

I. Lectures on "Preaching and Sunday school work" and on "Sunday school Teaching."

J. Enjoys all privileges of Garrett Biblical Institute.

K. "The Sunday School"; elective in two terms.

L. Sunday school barely mentioned under "Lectures on Pastoral Theology."

A New Chair of Sunday School Pedagogy

EDGAR Y. MULLINS, D. D., LL. D.

President The Southern Baptist Theological Seminary, Louisville, Kentucky

Our Seminary had for a number of years given special attention to the subject of the Sunday school by means of special courses of lectures by Sunday-school experts. The matter attracted attention from all parts of the United States, and great interest was expressed in the work we were doing. It seemed clear that there was a widespread conviction that theological schools should devote more attention to the Sunday school and its interests than is ordinarily done. Our annual lecture course in connection with an institute which was held under the auspices of the Sunday School Association of Kentucky in conjunction with the lectures attracted ministers and other Sunday school workers from ten to fifteen states each year. The lecture course and institute thus came to be a very important feature in our Seminary year. Our institution encourages its students to do practical Sunday school work in the city of Louisville. As a result there is a large system of mission schools scattered all over the city, and these are manned principally by students who are taking their courses with us. This conjunction of circumstances made it quite evident that we were in a position to take an advance step on the whole subject of the Sunday school.

An arrangement therefore was made with the Sunday School Board of the Southern Baptist Convention, at Nashville, Tenn., to share with this Board in the expense of a new professorship. The Sunday School Board had been defraying the expense of the lecture course as above outlined, and was ready to respond to the overtures of the Seminary on the subject of a Sunday School Chair. The details of the plan were laid before the Board of Trustees at their meeting in May, and by this joint arrangement the new Chair was established.

The new professor has undertaken his work, and has enrolled the first session a class of about 100. Our student body numbers up to date 258 and will rise to the 300 mark before the session closes, so that if the present ratio is maintained the

class in Sunday School Pedagogy will enroll at least 110 or 112 men the first year. This indicates the popularity of the course, as all of our studies are electives. A few members of the class are Sunday-school teachers of the vicinity, but the great majority of them are our own students for the ministry and students of the Woman's Training School now located in our city. The new professor, Rev. Dr. Byron H. Dement, is conducting the work by means of text-books and lectures. The course of study will be subject to such modifications as from year to year may seem desirable.

A part of the work projected is that the Professor of Pedagogy and Method shall have general supervision of the mission Sunday schools of the city referred to above, which are conducted by our students. The aim will be to make these schools practical experiment stations, so to speak, in the work of Sunday-school building. The best modern methods will be introduced into them, and every school will afford opportunity for first-hand knowledge of the best methods of conducting Sunday school work. This practical experience, taken in connection with the instruction which they will receive in the class room, will be of very great value, and will join the theoretical with the practical in a most helpful way. Louisville is a city of a quarter of a million inhabitants now, and affords a good opportunity for mission work, and is rapidly growing, so that in a few years its population will be a half million.

The idea underlying the new departure in our school is that all theological training should have direct reference to the practical needs of the Kingdom of God. We are firmly convinced that a theological course is as significant for what it trains a man *from* as it for what it trains him *to*. And unless the theory is married to the practice in the theological course, it is not likely to be joined to it in the actual work of the pastorate. It is altogether possible to teach Homiletics and Theology and all the other departments of theological learning in such a way as that the theoretical interest will dominate the mind of the student, and by an atrophy of the practical faculty he may be really disqualified rather than helped. The theory and genius of our Seminary lies in the direction of maintaining the highest standards of scholarship along with the most intensely direct and practical effort.

Patriotism as an Instrument for Moral Instruction in the Public Schools

CHARLES W. WILLIAMS

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The depositions of a crowd of witnesses, fortunately, need not be taken to prove the present unsatisfactoriness—the lamentable unsatisfactoriness—of moral conditions in our public schools. We are in what it is hoped may prove only a transition period, when the increasing multiplicity of jealous religious beliefs has driven out, more or less completely, all semblance of religious instruction, but—and there is the difficulty!—has up to the present failed to put anything in the place thus emptied. The resultant shameful conditions are only those naturally to be expected; nor is the realization of the seriousness of these results limited in the least to mere idealists in religious and educational work. Not long ago Marshall Field and other prominent Chicago merchants employing many thousands of young people petitioned for the re-establishment of religious instruction in the city's public schools, stating their belief that the school boy and girl of today is a less reliable and a less dependable employee than the one trained under a regime less lacking in the precepts of effective religion. A New York police officer, similarly, has recently stated his belief that the Jew of the second generation—the first born on American soil—is becoming, surprising though it seems, our most criminal class. This because, after asserting his Americanism by disdaining the “old fogey” orthodoxy of his parents, the young man fails completely to lay hold of any other system of moral obligation, simply for the reason that nowhere in the course of his training as an American citizen—in the public schools or elsewhere—is he brought into contact with one. It is significant that these two striking protests come from our largest cities, where soaring rents and other causes are tending to accomplish the gradual decadence of the home; but also in the small towns, where moral conditions in the schools are even more deplorable—in these and everywhere is the strong and growing feeling that the situation as it now exists must be corrected—and at once.

Toward the accomplishment of this correction, three means

are generally suggested—religious instruction as such, ethical training, and thirdly, the personal equation of the teacher.

Of these the first, it seems to me, is entirely impossible. So long as religious liberty is one of our constitution's most fundamental guarantees, so long the teaching of any one of the many beliefs now flourishing will be unconstitutional and entirely impossible. We have only to imagine another religion than our own in general predominance to perceive how quickly our protests would go up against the training of our children at the expense of our own pockets in the holding of a belief not of our own subscribing. And it is useless to propose the weakening of that religious teaching to so thin a consistency as to contain no occasion of offense for any. Such a process and such a product will satisfy no one, and will simply make a mockery of the whole matter.

Ethical training, likewise, I believe will be found impracticable as an agency for moral betterment, simply for the reason that its fundamental and basic concept, "society," is too abstract to appeal forcibly to undeveloped minds. Personalities are of all forces the strongest, exerting the greatest leverages we know, but only when they are conceived of as individuals. Personalities *en masse* are comparatively powerless.

The third means suggested, the personal equation of the teaching force, is an agency of which account—and large account—must in any and every system be taken, and any which disparages or disdains it will undoubtedly, in the long run, be harmful in its effect not only on the school, but on the whole body politic. But it can never solve the whole problem simply because there is no agency fitted to supply able and adequate supervision of this obviously most delicate matter. Boards of education, as now elected and constituted, are certainly not prepared to perform unaided this task of choosing teachers mentally and pedagogically prepared, and at the same time morally positive and inspiring. And even were they so disposed, the obtaining of a fully satisfactory character—testimonial—is entirely too easy a matter for the guaranteeing of results completely adequate to the situation's needs.

But to these three agencies, as generally conceived and advocated, it seems feasible to propose the addition of a fourth—

one which is entirely in line with our constitutional privileges, which possesses an appeal already acknowledged as having tremendous strength, and one which, with the assistance of an able and conscientious teaching force, will prove adequate to the task. I refer to patriotism. The greatest moral discovery of modern times is the realization of the close connection between national welfare and individual righteousness. Though the resultant adoption of patriotism as one of the most practicable forces for the accomplishment of moral ends has been a gradual and an unconscious one, we have, nevertheless, at the present moment the spectacle of nearly every civilized country working out its most serious moral problems by an appeal, partly religious in the narrow sense, but depending mainly upon the leverage of patriotism. In England the besotted condition of the laborer is being improved by statesmen and business men who urge reform not as a matter of religion nor of morals, but as an absolute condition to the maintenance of Great Britain's prestige. In France, likewise, one of the ministries pleads through posters in all public places for abstinence from alcoholism for "the maintenance of the family and the very preservation of the state." In Italy patriotism has been the tremendous force accountable for the marvelous civil and moral progress of that country since the re-establishment of its ancient capital at Rome a generation ago. In Germany the emperor is working out his problem of the future of the Fatherland by an appeal, partly religious but mainly patriotic. The greatest exponent of this modern point of view, however, is our own President Roosevelt. His public utterances are always for improved private character and it would be hard to say whether he thinks of it as religion or patriotism: it is a welding together of the two. His "square deal", as well as every one of the private qualities of citizenship, continually being urged, is not a something demanded by a duty-desiring God nor by an abstract, impersonal "society"—it is always, rather, a something demanded by the welfare of the republic.

Now it is the embodiment of just this point of view in the text-books and other machinery of the schools that the proposal contemplates. It is of the highest possible interest that this has already been adopted and been proved feasible by Japan.

In that country precisely our present problem arose through the same cause—the multiplicity of jealous religious beliefs. There, too, religious freedom was constitutionally guaranteed and there, too, occurred that same consequent elimination of religious teaching from the curriculum of the school. The nation realized that in a time of stress its life would be threatened if public education and moral training were allowed completely and permanently to become divorced. A national commission, accordingly, after studying the problem carefully, chose the solution now being recommended, and arranged to utilize patriotism as a moral agent. The result is that at this moment Japanese primers and readers are giving inspiring knowledge of the greatest personalities, not only of Japan but of all the world—their splendid private character, their heroism in war, their public service in peace. (It is said in this connection that the average Japanese boy knows today more definitely and concretely our American heroes than our own youngsters). Wall mottoes express such sentiments as, that the welfare of Nippon requires self-restraint, kindness to playmates, considerateness and obedience to parents. In fact, throughout the length of Japan, is found in schools and other public places what is called the “Imperial Rescript of 1890”, setting forth the moral requirements of good citizenship. “By so doing” this statement of the educational and moral Decalogue of the Japanese concludes, “you will not only prove yourselves as our loyal subjects and good citizens, but you will also continue and perpetuate the noblest traditions of your ancestors.” (Note here the weaving together of the two motives, patriotic and religious). Says Baron Kaneko, formerly Minister of Agriculture and Commerce, and Minister of Justice in the Imperial Cabinet of Japan, “This rescript ever before the eyes of the people may be taken as the essence, the soul, of the national policy. It may serve as some explanation, to those who wonder at the loyalty and self-sacrifice which has characterized every day of the recent war. . . . The school with us is the great developing-ground of character. . . . The Japanese constitution guarantees complete religious freedom, but it is the care of the national government to impress upon every subject the principles of morality. The value of the policy may be judged by the results of the recent struggle.”

This is the point of view of Japan and this has been Japan's experience. In our own more religious and less sophisticated country our results ought to be even more satisfactory.

This adaptation of patriotism to the accomplishment of moral purposes in our schools is, to be sure, a delicate problem, but not too great to be solved by a carefully chosen committee of men, familiar with the present school methods, text-books, American conditions, American temperament, and possess of abundant confidence in American idealism. It would not be necessary to lug in much extra school machinery in the shape of additional text-books, but rather, after the manner of Japan, to embody the desired teaching in the books and exercises already in use. This would, to be sure, make necessary a complete revision of many text-books; but the whole system would be immensely more successful if thus woven into the life of the school instead of being patched on in the conscious, go-to-now-let-us-study-morality method.

The primers, for instance, in place of some of the present savorless selections, would give the simplest examples of such virtues as appeal to children, and would have in mind that desire for information which characterizes the youngest intellect. More advanced readers would acquaint the scholar with the great characters of history, and would endeavor to take advantage of that period when boys are appealed to most strongly by ambition to achieve, the selections endeavoring to direct these ambitions along proper lines. Perhaps, indeed, it might be well to revolutionize the whole teaching-method of history, approaching it from the point of view of character-study, events being looked at as nothing more nor less than personality in action. Books for declamation and similar studies could perhaps be made to help form proper points of view regarding such modern evils as graft and bossism. Perhaps also a text-book on civics, telling not simply of the machinery of the state but amplifying and emphasizing this idea of the connection between private character and national welfare, could be profitably used. Morning exercises of sufficient dignity and loftiness might be devised. The problem would be simply this: to make the teaching broad enough not to conflict with any American creed, yet not too tenuous or abstract to be easily understood by children; to remember that

the greatest of all forces in human activity and development is personality, whether expressed in the warmth of flesh and blood or in the mute, though moving, coldness of biographical ink; to realize that the greatest lessons are learned by unconscious attention; and lastly to recognize that, in the plan proposed, the feeling of patriotism, as ordinarily conceived, is not the end, but the means.

The difficulties are of such a sort as to constitute a most attractive challenge to the purposes, the abilities and the energies of the Religious Education Association. If the Association thought sufficiently well of the proposal, it could appoint, probably among its own members, a commission of ten or twelve able men, who, after giving the matter serious study, could work out a detailed system, at once attractive, practicable, and productive of the ideal results desired. Their suggested system could then be given the approval and the advocacy of the whole Association, working perhaps in concert with the National Educational Association, effort being made by the proper committee to give the system such publicity as would help to secure its adoption at the hands of the state educational boards and superintendents.

The difficulty of securing any general adoption seems tremendous, but it must be remembered that this same difficulty will confront every educational readjustment and every educational policy which may conceivably be proposed as long as the educational and moral responsibility for the nation is not included in the larger powers accorded the federal government. And if this is true it devolves upon us as citizens to determine how far we, as Christians, shall be behind the so-called pagans of Japan in realizing the absolute and inevitable certainty of that dreadful evolution which on so many pages of the past has spelt the ruin of races as well as of nations—the irresistible evolution of national *un-morality* into national *immorality*, of national immorality into national obliquity of every kind, and of national obliquity into national oblivion.

Summer Bible Schools for Children

ROBERT G. BOVILLE*

Director Church Federation Vacation Bible Schools, New York City

The religious education of the nation's childhood, is the most fundamental obligation of the church. The strongest guarantee for the continuance of free Christian institutions is to be found, not in national documents, however venerable, but in the hearts of children, trained to limit personal liberty by due regard for the rights of others.

By religious education is meant, not the inculcation of denominational tenets, but the creation of fraternal relations with man, and filial relations with God. For the first class of relations the state holds itself, in a measure, responsible, and, it is safe to say, that the American public school is applying the most civilizing and humanizing educational process to be found in any land. In the pedagogical training of teachers, in the school curriculum and discipline, it is giving fuller recognition to character, as a necessary end to be sought. It is teaching the children of all races to live in harmony under one flag—a great moral achievement.

In the attempt to fulfill this broad and binding obligation, we touch on a serious limitation that exists, viz.: that of time. Is it possible, in the fifty-two Sundays of the year, to provide adequate religious instruction? Hence the origin of the recent movement for the closing of the public schools on Wednesday afternoon, so that opportunity may be given for a weekly session of sufficient length, devoted to the religious education of the young. This movement, however, has not yet reached the stage at which we can expect school boards to give it serious consideration. But if religious bodies were as deeply impressed as they should be with the fact that the religious education of that large part of the population, which belongs to the child or adolescent period of life, overshadows in importance all the preaching that can be done, in later years, not only would Sunday and Wednesday afternoons be utilized, but also every other opportunity available.

* The Board of the National Federal of Churches has appointed Dr. Boville National Director of Daily Vacation Bible Schools. The work is now being introduced in many large cities. Resolutions passed by the national committee state that "It shall cooperate with all societies the purpose of which is to make the religious education of the young more efficient."

There is in our cities, if not in our towns, an opportunity for the religious education of children of a specially valuable character—the summer vacation. In July and August there are sixty-two consecutive days, free from school attendance, waiting to be utilized by the church, and apparently overlooked. Here is, in one sense, the greatest opportunity of the year, because it is possible to follow up the teaching day after day. The Sunday school suffers, because a week's interval works ravages in the memory and interest of children. But when instruction is given, not only line after line, but day after day, by all pedagogical laws the elements of success are multiplied. Here, in these two months, is the equivalent, in time, of a whole year's sessions of the Sunday school, and more than the equivalent in continuity and effectiveness. The failure to use this summer opportunity is one of the most striking cases, not only of religious oversight, but also of religious waste and neglect. Jacob Riis, speaking of the New York streets crowded with children, in the summer, and the closed church doors, says "The churches standing dark and silent, are a constant arraignment of our little faith," and W. H. Maxwell, Superintendent of Education in New York, looking at this fact, from a different point of view, says "There is no financial waste, that I know, in our city, comparable with that, which arises from having the schools and churches closed, during the summer, and during Saturday and the evenings." To how few of the populous centers of this nation do these statements not apply!

The conviction that the summer vacations is the greatest opportunity of the year for Christian bodies to reach vast numbers of children, by means of daily Bible schools, is the outcome of six consecutive summers' work, on this problem, in New York City. The experience thus gained has shown that, from the child's point of view, there is a social need for such work, at least in our large cities. After fresh air societies, churches, and other philanthropic bodies, have done their utmost, there are still multitudes of children in our cities, doomed by the pressure of poverty, to pass the summer in the streets. The vacation, with all its rural and sea-side attractions for more fortunate children, is for them a pathetic experience, when the novelty of the first week of freedom from school has passed, the charm of

the vacation is over. To play from morning till night, all through the summer, on the hot streets with their traffic and noise, affords plenty of excitement, but eventually it becomes monotonous and wearisome. Public school oversight is withdrawn, the churches are closed, parks are not always accessible, and the only public guardian available is the policeman, whose appearance does not promote holiday enjoyment. The children themselves demand something to furnish a change in the monotony of their life. They welcome employment in a daily vacation school, and still more the sympathy and friendship of cultivated, resourceful college men and women, whose religion is unconventional. There is no atmosphere of formality or repression about a daily school, even though held in a church building. Bible stories and lessons attract, when manual methods of teaching are employed, and when allied with music lessons, sewing lessons, hammock lessons, first aid lessons, and even basket ball, the Bible becomes to the child a very living and human book. This sounds like mere theory; it is more, it is theory and fact combined. Crowds of children gathered at the doors of our Daily Vacation Schools, long before the doors were opened, during the past six summers attest the fact. Thus the child's social need, and the church obligation point in the same direction and meet in the Vacation Bible School.

There is needed, however, a fresh equipment of loving, resourceful and efficient personality for this service. Church staffs in our great cities are too exhausted to undertake it in mid-summer, with any hope of success; it would be inhumane to expect them to do it. But there is a polarity in the ways of Providence that brings demand and supply together. For just at this season, the great seats of learning are closing their doors, and thousands of the choicest young men and women, with the inspiration of Christian and College life in their faces, and filled with the vision of social service, are turned adrift. Is it economic for philanthropists to endow these same seats of learning, that they may impart Christian culture, and then leave the students to become, in many cases, waiters and canvassers, during the summer? Is it sufficient for learned Faculties to inculcate the claims of social service, and, at the same time show little interest in their realization? Is the study of sociology to be completed in

the lecture-room, or, at best, by a visit to the Bowery and Blackwell's Island, without some closer contact with the stern realities of life? The Universities and Colleges of the United States owe it to the Republic to contribute their share toward the betterment of civic life, and especially child life. In them we have a great power-house of energy, that should be applied to civic progress, and especially in summer ministry to childhood. There is no ministry that college men and women more intensely enjoy than ministry to children; there is no type more welcomed and worshipped by the eager children of our streets, than the alert, cultivated product of the colleges. Neither is this theory; the experience of six summers has established it beyond a doubt. Last summer's work will suffice as illustration.

Under the auspices of the Federation of Churches, twenty-three church buildings of seven denominations were opened last July as Vacation Bible Schools. Twenty of these were in Manhattan, two in Brooklyn and one in Jersey City. Seventy-five men and women, representing thirty-five Universities and Colleges, chosen out of three hundred applicants, constituted the human equipment. Three students—one man and two women—formed the average staff of each school. After a week spent in preparation and visitation, they gathered off the street, into the schools, six thousand, six hundred and ninety-six children, during the session of the schools. For every child brought in there were over seventy still playing on the streets, sufficient to engage the energies of seventy times the number of students employed. The children were of all races and religions, and their teachers of all denominations. To take these children off the street, and keep them busy each morning, was, to say the least, good social service. But these college men and women did more; they were the teachers and friends of the children in the school, and on the street they organized games and settled quarrels. Despite heat and storms and picnics, they maintained a daily average of 1,847 from July 9, when the schools were opened, till August 23, when they closed. The method during the school session was natural.

The first morning hour was devoted to opening exercises, a Bible story, calisthenic drill and a short music lesson. The Bible stories were selected with the object of touching on as

many vital moral problems of childhood as possible. They were illustrated by sand-table, stereoscopic and blank-book work. The music was intended to train the voice, eliminate shouting, and through the voice tone and influence the child nature. The second hour was devoted to manual and group work, varied by talks on health and first aid, games and weekly social events. This hour afforded opportunity for the personality of the teachers to come into the closest contact with the children, and for the study of individual characters and needs. The enthusiasm of the children for work was a revelation; they often preferred it to games. The boys completed over four hundred hammocks, one school alone completing sixty-four. At the close of each morning session, after a song, the children repeated as a benediction the words, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven," and then marched out to the accompaniment of music. The Commencement Exercises were attended by over eighteen hundred children, and the exhibition of work, the music and the Bible exercises, gave proof of the value of the student work among the children, and the possibilities of the summer vacation, as the greatest opportunity of the year for the church to impart religious education and render social service. The students gave much, but they received more. It is safe to say that they carried back to thirty-five colleges at least, a deep and lasting sympathy for the struggles of childhood, and a greater desire to have a share in the spiritual and social ministry of the world.

New York may be an extreme case, as applied to the problem of child life in our cities, but in the other great centers of the Republic, the need for such work is, in proportion, as great, and the supply of college material just as accessible and just as good; whoever connects Chicago, Philadelphia, Boston and a dozen other cities, with the unused energies of our universities and colleges, and gives to the children of these cities, during July and August, such companionship, such religious influence, such wealth of affection, as the children of New York enjoyed last summer, in the daily Bible Schools, will be a benefactor of high rank, not only to the children, the cities and the colleges, but to the cause of liberty and religion, which, in the hearts of children, will shape the republic of the future.

Character Making in the Brick Church Institute

REV. WILLIAM R. TAYLOR, D. D.

Pastor Brick Presbyterian Church, Rochester, N. Y.

To experts in boys' work, there are not likely to be any important features in any boys' club with which they are not already familiar. The clubs differ considerably, but as is always the case in such matters, after a few years of effort and experience, a few strongly differentiated types develop, to which all the organizations of the class severally conform more or less closely, so that, given the type, you know quite well the nature of the individual club.

And yet, though all the clubs repeat the features of their respective types, they are, after all, quite individualized. A brief description therefore, of our Institute Clubs may not be without interest and value, especially to those not yet thoroughly initiated in this branch of work.

Our work, which is now in its ninth year, is carried on in the building next to the church, a rather fine old mansion which the congregation bought in 1898, largely for self protection.

The accommodations, for such a work as ours has developed into, are very limited. On one side of the main hall is a spacious parlor, opening into a smaller room, which is used as an office. On the other side are two rooms, in which the boys play games. In the extension in the rear, are a dining room and a kitchen. In the basement, which has a good cement floor, there is one long room, used for battle ball; a smaller room for gymnastic exercises, a wash room and a coat room.

In the attic is a room, the whole size of the main house, used for the carpentry classes.

At first we had two clubs, one for boys under thirteen, and the other for boys of that age and over. Each club had the use of the rooms two nights a week. Later the division was ignored, except as to the dues, which were ten cents a month for the older boys, five cents a month for the younger. The rooms are now open to all the boys four nights a week.

We have worked on a combination of the mass and the group plans, seeking to extend the benefits of the two clubs to as many

boys as possible, but breaking them up into groups according to their tastes and abilities.

The boys enter through the rear basement door, passing the assistant superintendent, who issues the new membership cards and *vises* the old ones.

Their hats and coats are checked, an older boy being in charge. Then after washing and tidying up, the freedom of the house is theirs. Once in, they divide into groups. Some play battle ball, some tumble on the mattresses, some use the punching bags, some indulge in boxing and wrestling. All this rougher play is supervised by two paid students from the University.

In the rooms on the main floor where lighter and quieter games are played, pool on small tables being the favorite, the supervising service is by volunteer helpers.

The dining room serves as a reading room, the table being well supplied with daily papers and illustrated periodicals. There is a small library of three hundred volumes, from which books may be drawn, a newstand at which back numbers of magazines are sold at one cent each, and a Penny Provident Fund in which the boys have deposited a total of over \$1,000.

In the kitchen each evening a class in basketry meets, and it is so popular that the boys sit on the tables and on the floor. There is always a waiting list.

The attic houses the class in carpentry, which is also very popular.

In these classes the boys are not charged for their instruction. They are so interested in their work that the problem of discipline scarcely exists.

The product of the classes is always one of the most conspicuous features of the annual exhibit of the Institute.

Monthly entertainments are given, the stereopticon and the phonograph being much used. Occasionally a lecture is given by a physician or a dentist.

On Saturday nights, usually, refreshments in one kind are given as the boys pass out,—apples, oranges, cookies, candy, etc.

The enrollment last year was 694, of which 438 were in Club A (boys under 13), and 256 in Club B, (the older boys.) The average nightly attendance was 95. The aggregate was 13,052.

The only statistics which we have thus far attempted to gather from the boys are those relating to their religious connections. Of the 694 boys, only 47 were from the Brick Church congregation or Sunday school; 84 belonged to other Presbyterian churches in the city; 136 came from Baptist, Methodist and German churches, while 310 were Roman Catholics, 25 were Jews and 92 were classified as "Miscellaneous."

These figures bring out what is probably the most striking and significant feature of our work, seeing that it is a work carried on by a single Christian church,—namely, the fact that it is not directly, but only indirectly, what many people would call religious.

One can see at a glance that if we were to attempt to carry on any active religious propaganda here, or to run all the boys into our Sunday school, the parents and pastors of the large majority would speedily withdraw those who had not previously withdrawn themselves.

We have, therefore, made no attempt to introduce religious instruction or worship of any kind, or to bring any pressure on the boys to enter our Sunday school.

There may be those who would be disposed to ask, Is this the sort of work which a Christian church should do? Would it not be better to have a smaller club—to have only one tenth of those 700 boys—and bring them under direct and positive religious influence? Is it worth while to do so much and spend so much on a work in which the religious element is so small?

In certain rural districts of New Jersey, they have a saying which savors somewhat of the cunning speech of Drumtochty, "It beats nothin' all to pieces." So far as the great majority of those 694 boys are concerned, the choice is simply between what we do and nothing at all. We have our Sunday school, church, Christian Endeavor and other agencies, for the religious training of our own boys. The clubs are not intended for them. They are for the street boy, the neglected boy, the boy who has little or nothing to interest or elevate him at home. Do you realize what that attendance of 13,000 boys last year means? It means 26,000 hours of boy-time, redeemed from the streets, the cheap theaters, the unhappy homes. It means 26,000 hours of boy-time, spent amid elevating surroundings, in contact with Christian young men

and women, of a sort they might never otherwise meet, of whose existence they might never know.

These boys will, most of them, make men of the laboring class. any of the helpers are of the employing class. Is it a good thing or a bad thing, in view of present conditions and future contingencies, for them to be brought into these relations? Will these Catholic and Jewish boys, when they grow up, make more or less inflammable material for the fires of religious distrust and antagonism to kindle, because they have been friends with these kind men and women of another faith?

Our boys are allowed considerable latitude in their behavior, especially with regard to the boy's privilege of making a noise when he wants to. But none of them are allowed to be lawless or indecent. A graded scheme of suspension and expulsion is in force; but although there were 36 suspensions last year, there were no expulsions. Some of the roughest and toughest have become some of the best, because having come into a square stand-up and knock-down fight with the powers that be, and having been worsted, they have submitted. These boys have surely received a lesson in obedience to law and submission to rightful authority which ought to make them better citizens.

The moral effect of the manual training classes is most noticeable, the boys settling down to their tasks like little men, and asking no better fun. The earning power of the boys, and the thrift impulse, are very evidently stimulated by the Penny Provident Fund.

One of the very best evidences of moral advance is the little damage done to the building. Of course things are not always what they seem. For instance our boys when given bananas, used to convert the skins into missiles which they employed with an effect quite deadly to the dignity of those adult persons who were so unfortunate as to be within range. They have ceased that indulgence entirely; but that is because the bananas are now peeled before they are handed out. They at first seemed to find exquisite pleasure in over-turning the garbage can. They have stopped that too, but that is because the garbage can is now locked up.

But to be serious, the rooms on the first floor used by the boys are also used by our ladies' societies and men's club and for

many of the smaller social gatherings. They must therefore, be kept in nice condition. And they are. I have not seen a pencil mark, or a scratch, or a cut or any other defacement on the walls or woodwork, which looks as if it had been done intentionally. I am afraid that if my two sons had had 692 friends coming to my house during 1906 with sufficient frequency to total 13,000 visits, they would have done a great deal more harm than our Institute boys did to the Institute building.

Those of our workers who have served for several years testify that they see a great change for the better in the boys who stick to the clubs. Some of them now are among our very best helpers with the new boys. Already several of them, who found their way from the clubs into our Sunday school have joined our church and have taken their places among our church-workers. Still more are doing excellently in their business positions and are apparently on their way to a future of which no one would have dreamed when they first joined the clubs. We cannot of course, claim for the clubs the whole credit, or any particular part of it; but that we had some part in it would seem hardly open to question.

Like all such work, it is difficult and often discouraging. It is the small minority only in whom we can see any clearly defined moral results. It is the exceptional boy in which these results are sufficiently pronounced to cause anything like a glow of real satisfaction and pride in the hearts of those who have been at work for and with him. But in answer to the question, Is it worth while? I think we would all say without an instant's hesitation, "It beats nothin' all to pieces."

A Year with the Winchester Guild

FRANKLIN D. ELMER

Pastor First Baptist Church, Winsted, Connecticut

Our Guild year of 1906-07 terminated and the new year began in the annual after-Easter business meeting and banquet. The guests of honor of the occasion were the secretary of the general association, Mr. Cope, and Professor St. John of the Hartford School of Religious Pedagogy. There was a backward look along the three years of the Guild's life, a look around into present influence and opportunity, and a look forward through the wide perspective of the general secretary.

Four very definite lines of work have been engaged in during the year: First, an inspirational course of lectures by leaders of the thought of our time. This was made possible by the gracious courtesy of the speakers and the benevolence of a philanthropist; someone, the name is still unknown to the members of the directing body, had seen the vision of opportunity in such an organization and made possible for our people this educative and inspiring contact with great personalities. As a man is greater than a book, this is better than the gift of a library. As a community is greater than a part of it, this is better than an endowment limited to a sect. It is a wisely and beautifully conceived benevolence, cumulative we feel confident, in joy to the donor and benefit to the widening circle of those reached by its influence. The use of this gift has been restricted to this one phase of the work of the Guild. From October to April five lectures in this course were given before large and appreciative audiences.

Each year since the organization of the Guild, besides the more general platform, a course of lectures has been given for the teachers in Bible and public schools, and for others with children under their care. The several churches of the village have held the meetings in turn, the plan being that there should be one a week for the five to seven weeks of the course. In this plan there has been most helpful co-operation on the part of the state Sunday school association and the Hartford School of Pedagogy. The course this last season was presented, under the auspices of the state Sunday school committee, by a chosen

list of speakers on tour throughout Connecticut. In a number of ways we were fortunate in making this arrangement. It may be said here that many meetings of the Guild have been held in conjunction with this organization, this co-operation being sincere and serviceable.

In turn for this courtesy the Bible school exhibit which has been collected by the Winsted Baptist Bible school under the auspices of the Guild has been sent in loan to the state association to a number of points. It was shown in Hartford for four days at a large teachers' institute, in Greenwich at a festival in dedication of a splendid new Sunday school building, at New London and at Derby, Winsted and Torrington. Under invitation of the recently formed Guild in Meriden it was also presented there for several days, amounting to the best thing, in the Sunday school line, so the president writes, ever brought to that city. The exhibit has been much sought also outside the state. During the year it has visited in whole or in part several centres in New York, New Jersey and Massachusetts, among them the Normal school at New Paltz, Jersey City, New York, Brooklyn, Rochester and Worcester. The exhibit has created enthusiasm wherever shown and has proved itself of incalculable worth in bringing to the attention of religious educators the modern methods and opportunities of the Sunday school. It now numbers something like five thousand pieces and is worth at a conservative estimate fifteen hundred dollars. Many applications have been made for its use during the coming year.

Finally the Guild has been instrumental in encouraging Bible study and teacher training courses in classes and among individuals, it has published considerable material through the local press and, best of all, perhaps, has stimulated the growth of true catholicity of spirit among Christians of all denominations.

The gathering referred to above revealed the strength of the Guild movement in the fraternal gathering of representatives of churches and Sunday schools, officers and teachers of private and public schools, Y. M. C. A. workers and representatives of the press, and friends from outside the community, all of whom at a common board were one in belief that the experimental days were past and that the outlook for progressive work in the year ahead was bright.

The Chicago Exhibit

The headquarters of the Religious Education Association have been recently moved to Room 1216 in the Association Building at 153 La Salle Street. Here with good light and ample room the permanent exhibit has been installed. This exhibit now consists of:

1. A library of about 600 books, consisting of works of reference, works of Bible study, on religious education and moral, text books suitable for classes in religion or in ethics and books especially devoted to the interest of the various departments. There are also nearly 500 catalogues of educational institutions especially gathered with reference to the religious and moral work done in these institutions. The text book part of this library is of special value as showing the material now available for use in religious education in Sunday schools, etc.

2. Lesson helps, text books, outline material and printed matter used in Sunday schools and similar institutions. This is intended to reflect both the general conditions, the material available and the latest and best methods.

3. Maps, charts, pictures and illustrated material available and suitable for classes, etc.

4. Examples of work done by pupils especially in manual methods. (This section is at time of writing but in its beginning. A good deal of valuable material will be received in a very short time and any additions to this department will be cheerfully received.)

5. Periodicals and general literature related to religious and moral education.

All this material with some other that it is not possible to exactly classify, is set out on convenient tables and exhibited on the walls so as to be easily inspected by any persons interested.

A number of persons have from time to time used this exhibit, and the appreciation of its value is evidently growing. It is hoped that this exhibit will steadily develop in useful service for a rapidly increasing number of people. Its privileges are not confined to members of the association but any persons interested in Religious and Moral Education, Sunday-school teachers, pastors, parents, general educators, any who meet the problems of religious education, or desire light upon them are invited to visit and use this exhibit as freely as they desire.

Washington 1908

At a luncheon, attended by men representative of the business, professional and official life of Washington, held in that city on May 16th, a hearty invitation was tendered to the Religious Education Association to hold the next annual convention there and a strong executive committee was appointed, with Dr. Merrill E. Gates, Commissioner of Indian Affairs, as Chairman.

The President of the Association and the Secretary waited on President Roosevelt and secured his gracious promise to receive the delegates at the White House and address them there.

The Convention will be held early in February. The program is now being prepared and there is every reason to believe that, with the topic "Religious and Moral Education in the Life of the Nation," this will be the best of all the conventions held by the Association.

Conferences

Conferences have been held recently and special addresses have been given at the following points: Washington, D. C.; New York City; Providence, Rhode Island; Winsted, Connecticut; North Western College, Naperville, Illinois; Jersey City; Evanston, Illinois, and at five points in Chicago. At Winsted the occasion was the annual meeting of the local Guild, and at Providence, the annual meeting of the Providence Biblical Institute.

Pacific Coast Conference, Los Angeles July 10

Members of the Association and those interested in its work, on the Pacific coast, will find it well worth while to attend the Conference, which will be held at the same time as and in connection with the meetings of the National Education Association. A strong program has been prepared. President William Douglas Mackenzie will speak on "The Co-ordination of the Agencies of Religious Education"; Elmer Ellsworth Brown, Ph.D., United States Commissioner of Education, will speak on "The Relation of Religious Education to Secular Education"; President Benjamin Ide Wheeler has also promised to speak.

The Next Convention

Every member should plan now to attend the next Annual Convention of the Association, which will be held in Washington, D. C., during the second week of February, 1908. The theme, the place and the unusual strength of the program now being arranged combine to make this the most attractive of all the conventions.

The 1907 Volume

The 1907 volume of proceedings to be published under the title, "The Materials of Religious Education," is in the hands of the printer and is promised for distribution about the middle of June. There may be slight delays which are not unusual in the course of any publication, but there is no reason to doubt but that before the first of July the volume will be expressed to all members whose dues are paid for the current year. In many respects this volume surpasses in value any of the three that have gone before. The papers which it contains are given at great length and many important subjects not hitherto introduced in conventions have been very ably considered, such as The Relation of Physical to Moral Education, the Problems of the Religious Education of Infants, Organized Instruction in Sunday Schools, the Religious Value of Recreations.

Financial Progress

During the past two months special efforts have been started to wipe out entirely the debt of the association. It will be remembered that at the time of the Rocheser Convention this debt was \$3,449.88. The larger part of this was necessarily incurred in initiating this movement and in making it widely known. A large number of members have responded splendidly to the appeal for a small contribution, and already the debt has been reduced by over \$1,000. It will only take a sufficient number of small contributions to clean this up entirely and set the Association free from this burden so that it may be able to undertake the many important and valuable pieces of work from which it has been hitherto restrained.

It is not yet too late to help on this, while any gift toward the Volume, and even the prompt payment of dues, helps to clean up this debt.

Index to Vol. I of "Religious Education"

In response to a number of requests an Index and Title Page have been printed for the first volume of "Religious Education" and they will be sent to any subscriber on application.

Your Name

Your name and official position will appear correctly in the Directory in the new volume provided you have recently sent to the office the copy for the same, or will do so within the first week of June. It is manifestly impossible to secure accuracy in stating degrees, position, address, etc., unless the data is furnished by the individual member. Although we have many times, through the Journal and through circular letters, asked for this information, there are a large number who have not yet responded and from whom doubtless complaint will nevertheless arise when inaccuracies appear. If you wish your name to appear send the facts at once; the volume is on the press now. If you wish the volume, be sure that your dues are paid for this year.

"The Proceedings" in the Teachers' Library

The "Annual Report" of the Centenary Methodist Episcopal Sunday-School of Chicago has this to say, under the head of library:

"One of the important features of the year's work has been the making of a Teacher's library. The collection is not large but contains the very best books published on the work and problems of the Sunday-school. We are glad to say that many of the teachers have embraced the opportunity to read books by Sunday-school specialists and experts. In this collection will be found the Proceedings of the Religious Education Association, in two volumes. Every member of this Board should read what is written in those books about the Sunday-school."

The Congregational Churches of South Australia are circulating a petition praying that their colleges and other agencies for training ministers may give a major place in their teachings to the child and the Sunday school.

The Sunday-school Department of the Methodist Episcopal Church is undertaking the preparation of a thoroughly graded course of study for their schools. Its officers are gathering together all those helps which have been already prepared in the way of graded text books and outlines of curricula for schools. When it is remembered that this department serves over 33,000 Sunday schools, the significance of such a movement as this becomes apparent.

Since the Rochester Convention, President King, the president of the Association, has made a number of addresses on themes more or less closely related to Religious Education, as follows: at Wellesley, at the Boston Ministers' Meeting, before the Cleveland Young Men's Christian Association, the Yale Taylor Lectures on The Seeming Unreality of the Spiritual Life at New Haven, at Winsted, Connecticut, before the local New Haven Association, at Chicago, and at Normal, Illinois.

Already churches, Guilds, Young Men's Christian Associations and other organizations are planning courses of lectures or series of class studies in religious and moral education for the season 1907-08. Never was the interest so great nor the need of information and inspiration in these matters so evident as now. Wide-awake pastors and other leaders are realizing that these are live questions to their people and that they are crucial to the future of the church and the nation. The office of the R. E. A. will be glad to receive outlines of plans for such courses in order to have the fullest information at hand in answering the inquiries which come from those contemplating such work.

